

1-16-1956

Evangelical Visitor - January 16, 1956 Vol. LXIX. No. 2

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Recommended Citation

Hostetter, J.N., "Evangelical Visitor - January 16, 1956 Vol. LXIX. No. 2" (1956). *Evangelical Visitor (1887-1999)*. 1710.

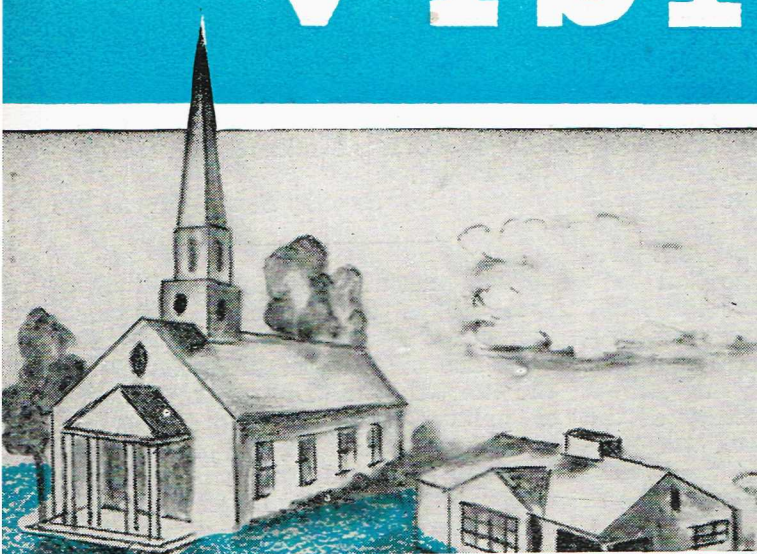
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Evangelical Visitor

Jan. 16, 1956
Vol. LXIX No.



Have Faith

S. W. McClelland

Canst thou take the barren soil,
And with all thy pains and toil
 Make lilies blow?
Thou canst not! O helpless man,
Have faith in God. He can!

Canst thou paint the clouds at eve,
And all the sunset colors weave
 Into the sky?
Thou canst not! O powerless man,
Have faith in God. He can!

Canst thou still thy troubled heart,
And make all cares and doubt depart
 From out thy soul?
Thou canst not! O faithless man,
Have faith in God. He can!

—Council Fires

VOICE OF THE BRETHREN IN CHRIST CHURCH

Are We Nearing The End?

Oswald J. Smith

I BELIEVE WE ARE living in the end time—in the last days of this present dispensation. Bible students who have studied the chronology tell us that the first 6,000 years of the history of this world will terminate in 1958. If they have figured correctly, what does it mean? It will mean there are 1,000 years left during which the Millennium, the Golden Age, will be in effect. It is "the Sabbath rest," the last thousand years of earth's history, so far as we have any record. I do not say they are right—it may be only speculation—but I do say that their findings ought to provoke thought.

I am amused when I hear scientists talking about "the end of the world," saying we could "blow ourselves out of existence any time." I have no doubt whatever that atomic and hydrogen bombs could annihilate mankind off the face of the earth; but those bombs, I am absolutely certain, are not going to blow mankind off the face of the earth. For, according to the Word of God, this world cannot end for at least a thousand years yet. For anyone to talk about "the end of the world" in our generation is nonsense.

But this age may end in our lifetime. This age may terminate before many years are past, and the New Age, the Golden Age, be ushered in. You and I must face that fact. Even men of the world are saying, "Something is going to happen. Things cannot long continue as they are."

Are we approaching the end of the age? You say, "Dr. Smith, I do not believe in dealing with dates!"

I want to say frankly that there is no date set anywhere in the Word of God as far as the "rapture" of the Church is concerned. But there are some other dates in the Word of God that are very significant.

Do you remember when God spoke to Abraham, saying, "Abraham, your descendants are going down into Egypt; they are going to be in captivity and will remain in captivity 430 years"? Now, God gave that date to him. The patriarch didn't laugh and say, "Lord God, I do not believe in dates." He believed God, and he knew his descendants of Israel would spend 430 years in Egypt. That prediction was literally fulfilled, at the

end of which time Moses was sent as their deliverer.

God spoke to Jeremiah and told him the children of Israel were going to be taken captive to Babylon and remain in captivity for seventy years, but that He would visit them and bring them back to their own land. That prediction was literally fulfilled. The children of Israel were carried into Babylon, and for seventy years they remained there. Daniel read the chapter of Jeremiah's prediction, and said, "The seventy years are up. It is time for God to deliver His people." Daniel got down on his face and cried to God to deliver them. God answered his prayer, and delivered them, and at the end of the seventy-year period they returned.

One day Dr. Ginnis, a great prophetic Bible student, who had been poring over the pages of the Bible working out the chronology as carefully as he could, wrote this prediction: "The year 1917 is going to be a terminal year in the history of the Jewish people." The book was published, and the readers in Great Britain thought, "Poor Doctor Ginnis is getting into his second childhood. How does he know that 1917 will be a terminal year?" So they shelved the book.

Fifty or sixty years passed by. As 1917 drew near, Bible students all over the world took down that volume from the shelf and read again that prediction. And 1917 was the year Lord Balfour promised the Jews a national homeland in Palestine. When the pronouncement was made, Jewry was stirred as it never had been stirred in 1900 years. From that day to this the Jews have been hurrying back to Palestine.

—Adapted from *Pentecostal Evangel*

A Good New Year's Thought

CHRISTIANS of an earlier generation sang with melancholy enjoyment, "I'm nearer home today than I ever have been before." The emphasis on the song was upon the glories of the heavenly home to which they were one day nearer. The present generation does not spend much time in singing about Heaven or in thinking of the glories of the celestial life. We are too intent upon having all the pleasure we can get out of the present moments.

Yet the new year, with all its promise and all the bright hopes it may hold before us, is a very stern reminder that the old year which was so recently ours has forever passed into eternity, and that, whether we

like it or not, we are nearer to the mysteries which lie beyond the tomb than we were when the year began.

Are we the better prepared for the glories and joys of Heaven than we were a year ago? Are we even planning at the beginning of this new year that, whatever our duties or obligations, we are determined to seek first the Kingdom of God and His righteousness day by day throughout the coming twelve months?

If just so much of the time is to be allotted to us on earth, it is the most unpardonable folly for us to act as though we are not in the least concerned about the ending of that allotted time.

Sunday School World

"The men who go into the ministry these days do not exemplify the stereotype so many people seem to have about theological students, to the effect that the Divinity student is a pallid, timorous creature with lemonade in his veins, and pious platitudes in his mind, an inoffensive ineffectual creature and in general a descendant of a long line of corpses."

—Dean Pope, Yale University

Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by the E. V. Publishing House, Nappanee, Indiana.

PURPOSE: To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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Missions Abroad—Mary C. Kreider, Campbelltown, Pa.

Missions in America—J. Wilmer Heisey, Bloomfield, New Mexico, c/o Blanco Trading Post

Brethren in Christ Publication Board, Inc., H. G. Brubaker, Dale M. Dohner, John E. Zercher, Harold Nigh, Joseph R. Aiken, Albert E. Cober, J. W. Bert

SUBSCRIPTIONS: \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

When subscriptions are sent in clubs of ten or more, at the regular rate, one yearly subscription is given free.

Canadian Subscriptions: no additional. Send all subscriptions to: **Evangelical Visitor, E. V. Publishing House, Nappanee, Ind.** **THE MAILING LABEL INDICATES EXPIRATION DATE:** All subscriptions three months in arrears will be discontinued.

CHANGE OF ADDRESS: Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

Dark Samaritan

James R. Adair

The story of Chaplain Lilly who recently went to be with the Lord.

IT IS TWO hours past midnight in a poor neighborhood on Chicago's near West Side. Upstairs in an apartment house a big Negro man slips from his bed; a moment later a light appears in the kitchen. The big man seats himself at the breakfast table where he opens a large worn Bible. For an hour he reads, his lips occasionally moving reverently.

Finally, he closes the Bible and slips back to his bedroom. But he doesn't return to bed. Instead he kneels by a big chair beside his bed. He calls it the Lord's chair. To him the Lord is more real than anything in the room; it is almost as if he could reach out and touch Him. For a long time the big man continues to pray, and if you would look closely you could see tear drops on the floor. The people he is praying for are very special; and they have great needs.

At last he arises, a brightness about his ebony face, and returns to bed to await the day.

This early morning quiet time is the secret of success in the ministry of Raymond Lilly, a 56-year-old ex-Arkansas farm boy, circus laborer, and steel-mill hand, who for a quarter of a century has worked for God among the patients in Cook County Hospital, Chicago, the largest charity institution of its kind on the North American continent. Although he seldom retires before 10 P. M. and is always up by 7:30, he finds his early morning time with the Lord far more necessary than extra sleep. It's the most important part of his ministry at the hospital, he says, although his labors in the institution itself have made him the hospital's best-known personality, loved and respected by staff members and patients alike. It's during his quiet time that he holds "those poor little things" (as he calls the patients) before the Lord and receives power for his ministry.

Lilly, a tall, graying 220-pounder who humbly refers to himself as "God's little servant," works 12 and 14 hours daily telling the Gospel Story while serving as manicurist and

foot doctor and doing such other menial tasks as must be done, tasks that busy nurses rarely find time to do. In addition, he distributes among the patients many useful items: toothbrushes, razor blades, pencils, and combs, and bobby pins and hairnets for the ladies—each with a printed Gospel Message. To the patients, blacks, whites and yellows representing a cross section of poorer community life in the Windy City, it all adds up to a sermon that can't easily be brushed aside. For one



thing, they can't doubt his sincerity, for he has never been paid for anything he does nor for anything he distributes.

Lilly, who in 1946 became the hospital's first official Negro chaplain, is used of the Holy Spirit to point more than 100 persons monthly to the Lord Jesus Christ. Many yield while ugly nails are being trimmed, others while aching limbs are being massaged by strong black fingers. Some open their hearts because he stops to sing a Negro spiritual or Gospel song.

Doctors and nurses alike agree that Chaplain Lilly has the best prescription for bringing new life to the depressed and frightened, and for inspiring hope and courage in persons flat on their backs in a lonely world. Though his verbs may often be in the wrong tense and he may use some words not exactly according to Webster, nobody notices it because Lilly's voice is soft and soothing, and you know his heart hurts for you when he stops by your bed.

Take the case of the automobile accident victim who landed in Ward 33, both legs broken, dejected and sick of living. His girl friend had been killed in the accident and he himself feared he would never use his legs again. To him, the world was more than dark; it had almost come to an end.

When Lilly heard his story, he suggested simply: "Now, my friend, my Jesus helped me and He wants to help you. But first, just tell Him you're a sinner and trust Him as your Lord and Saviour. Then we'll ask Him about your legs."

Soon a miracle took place. The power of the living Christ invaded the young man's heart and life, dispelling the gloom. Lilly prayed a simple prayer asking God to restore him to health. Later, he visited the man at home, prayed with him and massaged his legs. Last time Lilly heard from the man he was "using his legs for Jesus" on a government job.

Lilly's most unusual toenail case was 85-year-old William Woods, a Negro whom he met in April 1947, in a dimly lit hallway at County. Without slippers or shoes, Woods, a newly-arrived patient, was making his way slowly to the washroom.

"Pardon me, sir," greeted Lilly gently, "but what is that noise I hears?" With each step the old man took, an odd, clomping sound echoed dully though the hallway.

Pointing helplessly to his bare feet, the patient said: "It's my toenails; ain't had nobody to cut them for me."

By this time Lilly was on his knees, examining the toenails, which were two to three inches long, thick and twisted like billy goat horns. For 12 years the old man had lived alone, unable to care for himself because of partial paralysis. For four years, until he came to County, he had worn boat-like rubbers, the ends stuffed with paper to protect his toes.

Now, I too, would have been skeptical of such a story, but I watched Raymond Lilly perform an operation on these unsightly nails. A girl social service worker earlier had attempted

to cut them, but the job proved too difficult for her. Lilly completed them in less than an hour. While dressing the toes, he sang, "There Is a Fountain Filled With Blood" and soon found that the patient, too, knew the song. Woods confessed that he once knew the Lord, and now wanted to live for Him. Today, living in a home for the aged, he maintains a ringing Christian testimony, reports Lilly, who has visited him on several occasions.

Raymond Lilly has always had a hankering to be with people, to be in places teeming with human excitement. Born 56 years ago into an Arkansas farm family of 12 children, he left home as a teen-ager to work with a railroad section gang, then joined Golmar Brothers Circus as a trapeze-rigging man.

Later he went to a better job in a steel mill in Evanston, Illinois, and here worked with a kindly old janitor who had met God and was to be one of the Holy Spirit's instruments for reaching Lilly. One day the janitor said, "You ought to start making your life count for something, Raymond."

Lilly laughed. He was doing all right, he boasted. He was sowing a few wild oats, sure, but he was making out.

"But, Raymond, you're restless. And you'll admit you're not really happy down inside. Why not come around to our little mission some night and get fixed up with the Lord?"

Lilly said maybe, but it was his wife, Roberta, who accepted the invitation and was ultimately saved. This soon upset the Lilly household. Resentment toward the Gospel grew in Lilly's heart, until one evening he pushed aside his unfinished meal and struck out for the mission to get even with the preacher who had put crazy ideas in his wife's head. With a brick in his hand ("and a stone in my heart," says Lilly), he looked for a window to smash. But a kindly woman saved the situation by cornering him and shaming him out of the idea. Soon Lilly found himself inside the mission hearing the Gospel explained in detail. But he didn't surrender without a fight; until the early morning hours he held on to his sins. Finally about 3 o'clock the struggle ended. Christ saved Raymond Lilly.

In 1926 Lilly began praying that the Lord would open a field of service for him. His answer came when he called at Cook County Hospital to visit a sister who was a patient. After a brief chat he began a little exploration trip and was shocked when he looked into Wards 33 and 34,

where male fracture cases lay. Many of the patients had shaggy beards and long, unkempt hair. Immediately the Holy Spirit seemed to speak. As a boy Lilly had trimmed the hair of his brothers, so why not serve men who couldn't afford barber work and give them the Gospel while he worked on them?

Next day he returned with a cheap pair of clippers and a barber's razor and set to work. One hard-boiled nurse chased him out but apologized profusely when she learned he wasn't just another fellow doing penance. For years Lilly cut hair and shaved hundreds of penniless patients, working just enough at odd jobs to keep things going at home. During the depression years of the '30s he sometimes walked the 70 blocks from his home for want of streetcar fare. That was how burdened he was for souls!

Lilly has had to adjust his techniques from time to time as circumstances required. Whereas his ministry began with free haircuts and shaves, he quit barbering several years ago to avoid trouble with union barbers. So today when he runs

across an unusual case where something has to be done, he digs down into his pockets and personally pays to have the work done. Often this paves the way for Christ to come into another life. Other duties have replaced the barber work.

During most of his years at the hospital, Lilly has worked part time to pay bills both at home and at the hospital. But today his is a full-time ministry and is supported by gifts from God's people. After reading about Lilly's work more than four years ago, a missionary in the Far East began sending \$10 regularly for supplies. Not long ago the National Association of Evangelicals decided to aid him up to a certain point if gifts failed to come in.

I watched Chaplain Raymond Lilly in action at County. He knocked off work about 8 P.M. and we strolled along a corridor to his little office, where he prepared to leave for home. But two Christian women entered to visit patients and next thing I knew a prayer meeting was on. Lilly prayed for the contacts the women would make, for the many he had made dur-

"Why Sit We Here Until We Die?"

W. O Winger

ROUSED by the above words four lepers knew they could expect nothing from the starving people inside Samaria's Walls, where women were eating their own children and the King was so frustrated and lacking in vision that he wanted to kill Elisha who prophesied of plenty tomorrow. But how could this happen? For those hungry Samaritans, so fearful of the enemy, would remain within the stone wall as their only protection, sitting still, doing nothing. It remained for these helpless lepers to rise from their insecurity, poverty and hunger, courageously forcing their crippled bodies off in the twilight toward the Syrian Camp, possibly unnoticed or heeded by man. But God saw and met them with a marvelous deliverance in causing the enemy to hear a sound of an oncoming army, when they fled for their lives. This was a marvelous victory for they left their rich stores to these four unarmed men, who took them over, ate to their full, carried out and hid silver, gold and garments twice, but they could not hoard like we do, "This is a day of good tidings" said they, and off they went reporting the

good news in sharing with the starving Samaritans.

May God help us to get the challenging picture of these men who with so little did so much, when we today with our rich heritage, fat and flourishing in this land of plenty and great opportunity, we have so much and do so little. Nay, but we consume it upon our lusts; freely we have received and should freely give, but "sitting still" we will die spiritually and suffer eternal loss. Friends, by all reports from Mission Workers at home and abroad conditions are desperate and fast becoming worse. A famine for God's word and true Christianity is worse and more pressing right now than their needs were inside Samaria's walls. Those starving today for Salvation shall suffer eternal loss of their souls, of which Jesus said, "One soul is worth more than the whole world." And how shall we escape if we neglect (to give out) so great Salvation? False cults are in many cases more active than we are in taking our full inheritance, for we are, "sitting still," dying spiritually, with a world going to ruin.

ing the day, and for patients who would soon undergo surgery. He called them all by name.

"We praise Thee, Lord," he continued, "that when the saints go marching in, thousands will go up from the streets of wicked old Chicago because You let us talk to them about their dear souls." When he lifted his head tears glistened on his black cheeks.

We left his tiny office and headed toward a restaurant for a snack. I was hungry and was glad that Lilly was at last calling it a day. But at the door he spotted a doctor's chauffeur whom he had been praying for, and hurried to talk to him about his soul. Though plenty hungry I waited patiently, convinced that soulwinning is a full-time business with Raymond Lilly, the dark Samaritan of Cook County Hospital.

*Lilly's Formula for a Happy Life
... Here and Hereafter*

Simply, in Raymond Lilly's own words, this is the solution:

"Man needs the Lord Jesus to see him through this dark, wicked world, and to take him to heaven when he dies."

Lilly has found this to be the answer in his own life—and for a quarter of a century has watched it work in thousands of other lives. Now, although these aren't his exact words, it boils down to this:

Man—whether black, white, red, or yellow—brings with him into this world an imperfect kind of life. Because of it, he has his "ups and downs" and can't help it because he is a sinner, unfit for life in heaven. No amount of "practicing" this or that religion can bring real satisfaction... nor is there lasting value. He is beyond the aid of mere religion.

What man needs, Raymond Lilly explains, is a new kind of life!

A superior kind of life is the message of the New Testament. This new life is called "eternal life." It seizes upon the man and lifts him onto a new level of existence. This, Lilly points out, is called the "new birth" and makes a man a "new creation." The fallen man is given a new nature; new desires and new motives go to work inside of him. And all this comes through an encounter with Jesus Christ, the Prince of Life.

Raymond Lilly emphasizes that man, regardless of his position in this world, is essentially the same the world over. On Skid Row, for instance, he is at his dismal worst. In the better neighborhoods he is at his polished best, but he is the same man for all his disguise. In the gutter we find him chained by dope and drink and dirt. On the Avenue we find him

bound by pride and greed and lust. To God there is no difference. God sees beyond appearances and He knows what is in every man. His remedy for every man is the same: a new birth and the impartation of a new kind of life.

Now, how is this received? Lilly reads from his Bible:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "For whosoever shall call upon the name of the Lord shall be saved."

So, salvation — being "saved" — is the solution—and it's free for the asking! Hundreds of Bible passages explain this, saying that Christ shed His blood to pay every man's debt in full, so that now anyone has but to acknowledge he is a sinner before God and put his trust in Christ as his personal Saviour. *That* prepares him for this life and for the one to come... *not* turning over a new leaf, *not* belonging to a church, *not* religious rites, *not* good works. *It's a new kind of life that counts!*

And the Bible says: "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:11, 12).

This life can be yours if you take action... it's the *only* way for a truly happy life *here... and in eternity!*

—Copyright 1951, Scripture Press, 434 S. Wabash, Chicago 5, Ill., POWER for Dec. 16, 1951.



Narrow-Minded

The preacher is sometimes accused of being narrow-minded because he insists upon the Christian's forsaking all, to follow Christ.

But all of life is narrow, and success is to be found only by passing through the narrow gate and down the straight way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in music. There can be only eight notes in an octave. The skilled director will not permit his first violin to play even so much as one half of a note off the written note, chord, and key.

There is no room for broad-mindedness in the mathematics classroom. Neither geometry, calculus, nor trigonometry allows any variation from exact accuracy, even for old times' sake. The solution of the problem is either right or it is wrong—no tolerance there.

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is played according to the rules, with no favors shown for charity's sake.

There is no room for broad-mindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation if the motor is to run smoothly.

How, then, shall we expect that broad-mindedness shall rule in the realm of religion and morals?

—Emmanuel

The Best Kind of Church

"Many publicans and sinners came and sat down with him and his disciples."—Matt. 9:10

BISHOP THOBURN, returning to America after twenty-five years spent in India, was asked what changes in church life affected him most. He answered, "I no longer see the very poor or the very wicked in our churches. They used to come to the churches. They used to come to the church which I knew best in my home town. It is my firm belief that, wherever the Friend of sinners is held up, there sinners will come.

"Next to my church in Calcutta was a Magdalene home. I asked the matron if the inmates might come to church. They came, and one of them afterward remarked to the matron that it was the queerest church she ever saw. All the bad people of Calcutta were there. That was one of the best things ever said about my church. I knew that sinners would not come if they did not know that the Saviour of whom I spoke was the Friend of sinners."

—God's Revivalist

Identifying Biblical Nonresistance

A Resume of a Message given at the Roxbury Peace Conference

by E. Waltner

WE HAVE A way of doing things that is called "lumping." It is putting unrelated things in the same category. For instance, for a long time anyone who opposed a certain Senator from Wisconsin was called a Communist. Some are inclined to call anyone who is opposed to war a Communist. "Pacifist," in its broadest sense, is anyone who is opposed to war. That would include everyone from Mahatma Ghandi to Jehovah Witnesses. But this idea of lumping is unfair.

The idea of pacifism is not exclusively a Christian idea. In China it was believed and taught before the time of Christ. Mahatma Ghandi was not a Christian, but he was against war.

"Pacifism" is not necessarily a bad word. When Jesus spoke of the "peacemakers," He meant literally "pacifists." These may be divided into a number of classes. Some are definitely non-religious varieties:

1. HUMANISTIC PACIFISM This one is against wide spread slaughter. He thinks that mankind ought to have done with war because of its destructiveness to humanity and human resources. His position religiously is a humanist. He tries to spell God with a capital MAN. He makes man so important that there is little place for God. He sees the solution in what man can do.

2. POLITICAL PACIFISM This believes in the use of political methods to establish peace, such as the League of Nations, a few years ago, and now the U. N. This is the message of the book, "A Way To Survival." Launch new peace crusades. Have a peace month. Interest folks in peace conferences. Have a rationed plan of disarmament. Recall the armies from all foreign soil. Relieve the plight of distressed nations. Put on an extensive relief program. Jesus Christ is given no place in the picture.

3. HINDU PACIFISM, of which Mahatmi Ghandi is representative. This is a renunciation of all violence. Put on prolonged fasts to persuade leaders that violence is wrong. It is a mark of great carelessness that noted speakers in our own land speak of Ghandi as the greatest Christian of our times. He never accepted Christ.

4. ANARCHISTIC CHRISTIAN PACIFISM Of this Tolstoy was the chief exponent. His words "a Christian State" resembles the words "hot ice." Either it is not State or it is not Christian. It is complete renunciation of the State. There is to be no coercion. The state is to be repudiated. Hennessy, a Roman Catholic, took the place of Tolstoy. He advocated refusal to pay taxes or support the government. The government is an evil to be done away with.

5. APOCALYPTIC PACIFISM This is the type advocated by the Jehovah Witnesses of which W. K. Norr is president. It is against war or the use of carnal weapons, and yet tries to keep peace by way of carnal weapons. Refers to fighting, not God's way, but the world's way. This is suggested by the frequent reference to God's final war in which they will take part. They are opposed primarily to wars of this world among the nations of the world.

6. MORALISTIC PACIFISM This functioned between World War I and World War II. The emphasis was primarily on the Sermon on the Mount. Very little was said about the sinfulness of man or the deity of Christ, or the new birth.

By what standards shall we judge these teachings? (1) Is it Biblical? Does it square with the Word of God? Is it supported totally by Scripture? (2) Does it have a realistic view of human nature, of history, recognizing man for what he is—lost, in need

of the grace of God. (3) Is its motivation pure? Is it Christian as to motive—founded on God's love? Some of it is a glorified form of selfishness, merely seeking peace through peaceful means. (4) Are the methods in harmony with the spirit of Jesus Christ? Some exist on the theory that the end justifies the means. This is false. (5) What place does this teaching give to Jesus Christ? He must have the pre-eminence in all things.

What is Biblical Non-Resistance? It is that truth which Jesus both taught and lived as he faced evil as recorded in Mt. 5; Mt. 26:52, etc. It is Jesus rebuking His disciples when they would call fire down from heaven to consume a portion of humanity with whom they did not agree. It is Jesus on the Cross, saying, "Father, forgive them for they know not what they do." It is Peter and John saying, "We must obey God rather than man." It is Peter and Paul writing, "leave vengeance to God . . . overcome evil with good." It is Peter writing, "Endure grief . . . suffer wrongfully for righteousness sake."

Theologically it is an expression of "agape" love. This is the love of God shed abroad in the heart by the Holy Ghost. There is a negative side but there is also a positive side. It is "blessing for cursing . . . good for evil . . . prayer for enemies." There are things that love does not do. It does not strike back. Love hurts nobody . . . refuses to take the sword in order to destroy enemies. There is no way provided in love to kill an enemy. Jesus said, "Love your enemies and pray for them." It is treating a wrongdoer in a way that he does not deserve to be treated. We do it because we were treated that way by God. It is a readiness to forgive because we have been forgiven. It is pursuing peace with our fellowmen because Jesus has become our peace. It is not only a principle, it is a Person living in us. It is letting the non-resistant Christ live out His non-resistance in us.

It is being filled with the Spirit of God and the fruit of the Spirit being wrought out through our lives. It is a spontaneous thing, not something we want to, or have to force. We can love this way only when God lives within. It is an artesian well experience. All God's love and grace needs is an opening. It will flow; let it! Biblical non-resistance is an entirely different quality of character. It is Christ Himself dwelling in us and living out His life by His Spirit.

—C. R. H.

A SOIL SCIENTIST'S PRAYER

H. Orville Heisey

Lord, may the rugged topography
of my soul have been softened
by the glaciers of experience
so that I will not be an insurmountable height
in the path of one
who follows the plow in his life.
And may I so order
my ideas and the habits of my life
that they will lead a fellow toiler
in contours around the bulk that is me,
and thus eliminate the task that might be his
if he ascended directly the hill
that are the undesirables in me.

Make me amenable
to the heaving frosts of trials,
permeable to the refreshing showers of blessings
so that I will be friable,
even when Your furrow runs deep,
and the clods of my stubbornness
will mellow and crumble
and the surface will be less uneven.

Prosper the windbreak
that shreds the winds of adversity
and thus protects me from their full abrasive force.

With that protection, Lord,
the dews of heaven
Can condense in the stillness of evenings
and the coolness of twilights,
and may I soak them into me.

Let them percolate down and filter through
the qualities and stuff of my inner soul
and be enriched with nutrients
to flow out truly as a river of living water.

May the specific heat
of the grains of my intellectual soil be high
so that I will be a more dependable reservoir
of the warmth of Your love and kindness
and a fit medium for the flow
of the real truth and wisdom
that have their source in You.

And Lord, cause
the particles of talent You have given me
to be aggregated into a structure
suitable to germination, growth and fruition
of the seed of Your Word.
May the texture of my personality be a loam,
well-balanced, well-drained, richly colored, fertile
and deep,
to support the crops of Your graces
that will strengthen and sustain others
and be a source of inspiration.

I humbly ask You,
hear my prayer, Dear Lord:
though I may have been a desert,
may I blossom yet;
and though I may have been a dry ground,
may a root spring to life yet
bearing shoot and fruit,
only to the honor of Your Name.
I thank You, Heavenly Father,
Gracious Husbandman of my soul's vineyard,
in the Name of Your Son.
Amen.



PREACHER'S PAGE

"Him That Readeth..."

P. T. Barnum, the noted circus man, is quoted as saying, "I can out-talk any man on earth but a printer. The man who can set type and the next morning 'talk' to a thousand people while I am talking to one, is the man I am afraid of. I want him for a friend."

This brings to mind the value of the printed page and our need of much prayer for the publishing work of our Church.

Dr. Frank Laubach says, "By teaching illiterates to read we sought to bless the world. Now unless the Christian world awakens, we will wish we had never taught the non-Christian portion to read."

The Communists claim they have won China with the pen rather than with the sword, and they are using similar methods elsewhere in the world.

Didn't we read somewhere, that one of the evidences of the approaching end of the age would be, "knowledge shall increase"? Sure, it was in Daniel's vision, chapter 9, verse 2.

Knowledge is increasing. Information is being disseminated as never before in the history of mankind. But what information will the millions who are eager for learning be receiving? That depends upon who gets the information to them first. It is call for prayer for the literature, department of the Christian Church. Will the knowledge of God get to the darkened hearts of the world first? Or will the knowledge that excludes God be theirs to deepen their darkness and bind them more tightly with ropes of iniquity?

It is urgent! We are seeing verified what once we heard said: "The pen is mightier than the sword." The pen is convincing where the sword isn't. It makes folks face the sword. They are willing to die for an idea, an idea that we know is false.

"The Word was made Flesh..." Jesus Christ was the literature of heaven come down to earth. Christians are to be "living epistles," literature that is alive to be "read and known by all men." But, multiplied millions have never heard of the Living Word, nor have they seen "living epistles." We might reach them with the printed page. Those who have become Christians need Christian liter-

ature to read that they may "grow thereby."

Are we doing our best to "let him that readeth understand..." that Jesus, and Jesus only is the Light of the World? That it is Jesus only who can illuminate the lives of those who sit in darkness?

—C.R.H.

News?

We are reminded of the missionary who was reported to have been killed by the Boxers in China. After long weeks of arduous travel he and his party safely reached Shanghai, only to learn of their sad demise!

Upon reaching London the missionary forthwith went to Fleet Street, to announce at the newspaper's head office—it was, we believe, the staid old *Times* that carried the report—the joyful news of his survival. He demanded a retraction of the false report, and insertion of the fact that he still lived. His demand was refused. "That, my dear sir," he was flatly told, "is *not news*."

Fifty-five years have passed since then. The missionary gave long years of useful service in China, and is still alive today. But that is not news. To the world, the lurid details of his "martyrdom" was news; his honorable and lengthy life of usefulness is not.

SELVAR THE SEER wonders whether you ever heard about the two lads who were talking together concerning the relative merits of being sons of their fathers. One said his father is a doctor so he can be sick for nothing. Said the other lad, "That's nothing. My father's a preacher, so I can be good for nothing."

Sometimes the devil makes preachers' sons just that, "good for nothing." But that isn't what the young lad meant, nor is that necessary; neither does history endorse such a conclusion. Ministers' sons lead the list of notable names on the roll of honor of our nation.

Really, it isn't costly to be "good." It is a free gift, the cost of which has been paid by the precious blood of God's dear Son. "For God hath made Him who knew no sin, to be sin for us that we might be the righteousness of God in Him..." Through the death of one, many are made righteous." All sons need to accept Christ as personal Saviour if they would be truly good for something.

Said at a Minister's Funeral

PAUL WAS a man possessed of a bounding devotion, but most importantly he was a man possessed with infinite power, through the indwelling of the Holy Ghost. How like the great Apostle was our departed brother. The ministry was both his vocation and his avocation. He believed, as he said many times, that the pulpit transformed a man. He would cite instances of those who seemingly had little by way of qualification, yet entering the pulpit as God's called servant, were men transformed. Preaching was his very life. He was never happier than when he was in his pulpit. His own naturally shy personality was transformed as he went before the people. He became a dynamic and masterful preacher.

He was a most thoughtful and thought-provoking preacher. It was preaching that was not cold and lifeless as some might be with the greatness of mind that he had. His preaching was safe-guarded from this for there was added warmth that comes from a personal experience of God's grace, the development of sincere convictions and a passion for the lost. Such preaching is powerful and effective. Evangelism was emphasized in all of his pastorates, so that the Lord mightily used him, as the record of his ministry will clearly demonstrate.

So loyal-hearted was his interest in preaching God's Word that when it was no longer possible for him, he felt that he had little to do in this life. Thus he indicated his desire to be taken home to be with his Lord.

In an age like ours, God's servants need special qualifications. He should be a man of faith; in an age of irresponsibility he should be a man of dependability; in an age of hatred and violence he should be a man of love and compassion. That these qualities of character seemed quite evident in his life is readily attested to by those who knew him.

His preaching was inspiring and helpful to his fellow ministers as well as to lay people. Few heard him that were not helped. His prayers were equally as helpful as his sermons. Men were made to sense the presence of God when he preached and when he prayed. He made his ministry, not a business, but a life. Many are the irrefutable witnesses scattered through the churches he served, who could rise up and testify that in his ministry they found one who walked with God as he talked with them.

—C.R.H.

"A Commissioning Service"

"THIS IS NOT just a farewell service," said Bishop Samuel Wolgemuth, Chairman of the Foreign Mission Board. "It is a commissioning service. We are commissioning these workers to take the Gospel to other lands."

The invocation was given by Brother Wesley Martin, representing the United Zion Church of which Sister Engle is a member. The song leader was Walter Martin and special music was furnished by the Fairland Male Quartet.

It was New Year's Day; the Engles were set for India and the sisters Hensel and Myers for Africa. Farewell messages have appeared on the *Visitor* pages. For Sister Myers it is a move to an unknown country, but she is assured that it is for her the land of God's calling. Again our hearts were moved by each of the speakers. What a privilege to attend these commissioning services!

Items from the Executive Secretary

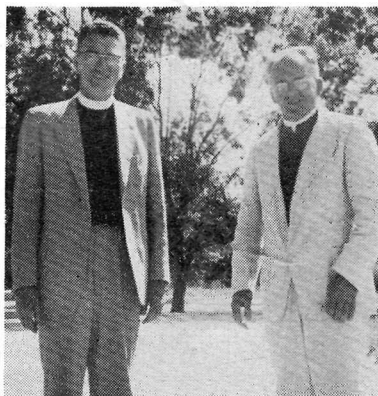
The Engles leave on the *Queen Mary*, Wed., January 4 to arrive in Southampton, on the 9th. Present booking is to leave there on the *Strathaden*, Jan. 20th, due to arrive in Bombay, February 8.



Mildred Myers

Sisters Hensel and Myers leave around January 10, on the freighter *African Star* of the Farrell Lines to arrive in Cape Town 17 to 20 days later.

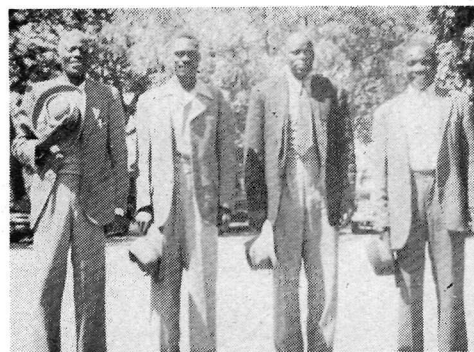
Thanks to those taking the baggage to New York for both these parties! Sometimes there is opportunity for others to do a great deal in this connection . . . "If you want to go to New York with a purpose, let me know!" said Brother Hostetter.



The two bishops at Mtshabezi Conference

Reporting on recent trip to African field, after expressing appreciation for the prayers of the Church, he said: "We had an outstanding conference with the African people. In Southern Rhodesia, there were two hundred men and fifty women in the conference made up of African leaders only. It was inspiring indeed to witness their committal to the work."

"The day before leaving Southern



A few church leaders: P. Munsaka, M. Sibanda, N. Moyo, S. Mudenda.

Rhodesia, the delegation party called on Rev. Dube at Mtshabezi. He is suffering from a stroke—a rare disease among the Africans. His side remains paralyzed—and he is under terrific pressure from heathen. He said, 'Tell the church in America we thank for their prayers. Ask them to continue.' *Let us not forget this request.*

"Tentative plans are to send a motor car along with the sisters to Africa. For the benefit of those who might be tempted to think that Africa is getting an undue number of motor cars, I wish to say that this one is not being sent at the expense of the church at home, but at the point of sacrifice in the mission program abroad, because they reckoned it would be a saving in the end of time, labour, and costs to have a better car."

"God is blessing the work in both India and Africa, and we praise Him."

Returning Home

Yes, it will be home again! The time in America has passed pleasantly and quickly; and now it is my happy privilege to return to Wanezi Mission as Headmistress of the Central Primary Boys' School there. In January, 1947, I felt the Lord definitely led me to Wanezi and now again I believe He is leading there.

The seven years spent there were indeed happy ones and I anticipate with joy more years of happy service for my Master. You, too, can help to train young African Christians by remembering to pray for them and their African teachers and for me also. God answers prayer and changes men's hearts and lives. So let us pray!

Florence Hensel

COMING IN NEXT ISSUE: A report of the Mtshabezi Conference — with more pictures!



Florence Hensel

Demonstrating the value of:
(1) a good sense of humor
(2) a poor sense of smell

Life Cycle of a Bandage

Miriam Stern

IN THE LONG ago I lived happily with my brothers and sisters in a "sheet" colony. Our kind mistress stuck us into the washing machine every week and we emerged with that detergent glow. Hours of flapping in the sunshine added to our sense of well-being. Then, pulled taut over the mattress, we were ready to give another week's service.

After some years, however, a rift came between some of us and I heard the mistress say that the old sheet was wearing out. She did not seem sad about us as she said that there was further work we could do. And, so, at the Sewing Circle, kind hands tore our happy unit asunder for our new role—bandages. Then we were rolled—O, so tight! and tucked firmly in a box marked, "Africa."

Life was uncomfortably cramped, and sitting on a shelf in the post office after being (cruelly) stamped, we had a hunch they had forgotten to mail us! Finally, with a lot of other packages of all descriptions we were tossed on board a big ship and down, down, into a deep hole. My parcel was a good sailor—no bruises or seasickness. We saw one box that had suffered a bursting of one of its sides.

A month passed by and we were sitting in the post office in a strange city called Capetown. We were tossed onto a goods train and joggled up the mountainous terrain. Then another long wait in another gloomy old parcel room until one day eager hands lifted us from the counter and I was surprised to hear them say, "Five shillings sixpence duty." I did not really think we were worth *that* much anymore.

AT HOME AT LAST!

My new home was a mission station—and what a different life! I had never dreamed of this! Lying in a box on the dressing tray, I awaited my first client, who turned out to be a little brown school girl who had sprained her wrist while playing. I was applied gingerly around the

smooth, brown skin after a good application of embrocation (liniment). I learned to like the smell of this new *muti* (medicine). The little girl let me get very dirty, though, and next day after treatment, I landed in a bag behind the door where I met many filthy friends. Indeed, I was



Nurse Miriam Stern cares for little Obed. She wrote this article while in charge of the Matopo Mission medical work.

afraid to touch some of them; they looked so infectious!

When enough of us had gathered, we were washed with a strange soap —(I don't believe they know about detergents here) and tossed into a pot of boiling water—a new and weakening experience. "I shan't last long at this rate," I thought. After the tiny "bugs" (said to be there; I could not see them) were killed, we were rinsed in a welcome cool bath and hanged to the breezes for further purifying and drying. The African sun was much hotter than the American—and more weakening . . . Dried and rolled again, I found myself waiting in the box on the dressing tray.

Keeping a vaseline dressing on a great brown toe was my next duty. The owner of the toe took me along to church and seemed to love the Lord dearly. But in a few days the toe healed and I was returned to the clinic where I had to undergo another of those cleansing processes. (I'm getting weaker all the while.)

Again, I left the box. This time to a most ungodly sort whose foot was cut—I heard whispers that he was in a fight. Well, he looked the type all right. Under me, several stitches were holding the tough, nasty gash together. As I went with him—his shoeless foot extended straight out as he sat on back of a bicycle—I felt that my happy days were forever past. For a day my treatment was mild and gentle. But the next day, behold, a beer drink was staged and I was to go, too. My boss got a little too "happy" and tried to do a few dances. Thud, thud, thud,—I pounded to the ground with each stamp of those heathen feet. I was wearing very thin. I was never before so ill-treated. I was weary from stamping when I felt a little extra pressure and saw that the stitches had let go of the skin. I came to the rescue and kept the gaping wound from becoming worse. By now I was terribly dirty and almost ill with dust, sweat, and blood. How I longed for the days of yore—a far cry now! After four days my heathen boss went to the clinic once more, at last realizing that the infection in his foot was serious. The nurse scolded him, and a look of nausea spread over her face when my reeking aromas assailed her nose. She said I was too bad to save, and that I never would be clean enough again to use. Furthermore, I was so weak and thin, anyway.

How short my time was here! . . . My next stage will be ashes. I can do no more although there is much more to be done. Won't some more of you come over here and take my place?

Obedience in Kentucky

"SHE WOULDN'T have back what she gave up, all tied up in ribbons!"

A widow with five children, she was seeking heart cleansing. Testifying and praying in public was a big test to her—her memory lapsed. Forgetting what she wanted to say, these attempts sometimes resulted in slips of the tongue which brought her into condemnation.

But she sought to obey God! Despite meager funds she obeyed in tithing. Ignoring ostracism, she began family worship in the home. With a concern that her children not use tobacco, she took the difficult step of not growing it. Suffering from illness, God touched her body.

Yet carnality plagued her—an unkind spirit to her children in the home condemned her. Each issue definitely faced brought fresh joy, but her victory was incomplete. To put on the prayer veiling was a serious blow to her pride. For a time she desired ignorance from the scriptural teaching, but then walked in the light as she saw it, and now finds obedience in this respect very precious.

Taking the step of church membership, she kept her heart open. It was at the summer Campmeeting during a message on the Empowerment of the Holy Ghost that the satisfaction for which her soul longed came to her. At that moment she testified, "Thank God, I know I am sanctified."

Obedience continues to be the key. At a Saturday night service, pain wracking her body, there was special prayer for her. Next morning she took her place as Superintendent and teacher in the Sunday School, enjoying her class more than usual. Fourteen ate at her table for dinner. A young people's gathering met at her home in the afternoon.

Others are hungry for the deliverance she has found. She often says, "If you want joy, you must obey."

Dr. Heise Goes to Navajoland

"IS HE really coming?"

The answer is, "Yes."

From all corners of the eastern part of the Navajo country that question is being asked by the Navajos, government medical officers, nearby missionaries, and traders.

Dr. Alvin L. Heise is moving with his family into the Dr.'s residence at the *Navajo Mission* about the 10th of January.

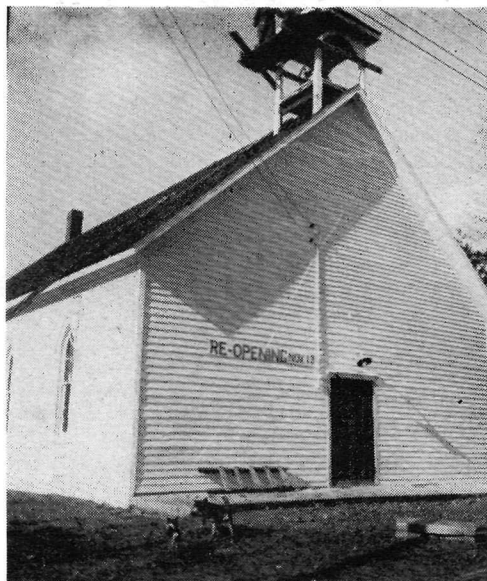
Awaiting him is a medical program that has been developing at the *Navajo Mission* over the past five years. There are more than 2,100 names on the medical files at the mission, and many people in the area, both white and Navajo, have long been waiting for the time that a doctor's services would be available in this isolated area.

Alvin and Maxine (Engle) Heise have three children—Glen, 4; Lois, 2; and Carol, 10 months. Coming direct from five years of preparation, they have offered several years of service to the Lord's work in Navajoland. Maxine, a registered nurse, will share in the burdens of the great task of bringing Christ to the weary and confused souls who desperately need the security there is only in Him.

A vision for service is a part of Alvin's training as he served in CPS during World War II. All who share his vision can become a part of the ministry on which he is embarking. He needs the prayers of God's people.



Walsingham Center Church Opens



Walsingham Center Brethren in Christ Church in Ontario.

THE CHURCH doors have opened again. From the sacred desk is proclaimed the Good News once more.

On November 13, 1955 a new Brethren in Christ work was opened in Walsingham Center, Ontario. Bro. and Sr. Arthur Heise are laboring in this field adjoining the stations at Houghton Center and Frogmore.

The building was purchased from another group for \$1500. With \$800 on hand from the sale of the Bethel Church property, and a dedication offering of \$282, the present debt stands at about \$450.

Bishop Edward Gilmore gave the Dedicatory Address before a capacity audience (approximately 225). Rev. Roy V. Sider, Home Mission Board representative, brought an inspiring message in the evening service that followed.

Look for a history of the Brethren in Christ work in the Houghton area in a later issue of the *Visitor*.



Lighthouse Mission personnel at canning duties in July 1955.

Beams from the Lighthouse

CITY MISSION work always presents a tremendous challenge!

People, living in crowded areas, most of them without Christ and hence without heaven's greatest gift, salvation, need Jesus! Christ commands us, "Give ye them to eat." God said to Paul in ancient Corinth, "I have much people in this city." He continues to say it to missionaries working in the city today. Our supreme desire is to be faithful to this great commission. It is a sacred trust.

A LIGHT IN CAPITOL PARK

Open air services were held in Capitol Park Sunday afternoon during the summer months. Only eternity will reveal the results. Thousands of tracts, generally well received, were distributed. The listening audience was appreciative, some specifically expressing it. Hands were raised for prayer. One man came to the chapel and was joyfully saved.

WEEK DAY BIBLE SCHOOL

The opening of Week Day Bible School brought an overflow attendance of 190. To properly accommodate this group the school requires two assembly periods. The challenge of this ministry calls for much prayer and wisdom. During October, revival month, fourteen of these youth bowed for prayer.

The Lord blessed the ministry of Rev. Harold Paulus who served as evangelist. Twenty sought the Lord. Humble searching of hearts characterized the attitude of many, with

attendant blessings. Coinciding with the *Forward Campaign*, fruits of salvation were realized in the Sunday School. Earlier, on a glad August Sunday, four teen-aged girls gave their hearts to Christ.

LIGHTHOUSE REROOFED

During the summer the mission property was reroofed at a cost of \$342. Financial reports for 2nd and 3rd Quarters acknowledge gifts which helped to make this possible. These, along with local contributions, have cut indebtedness to \$142. We praise God for His faithfulness, and appreciate the cooperation of God's people.

We greatly value the cooperation of a loyal staff of Sunday School officers and teachers.

We aim to press the battle for souls with faith, courage, and confidence. Brethren, pray for us.

—Joel E. Carlson

You can't be happy and have a bad conscience.

Sin is the thing that breaks fellowship with Heaven.

The waterman in the boat who with his hook takes hold of the shore doth not thereby pull the shore to the boat, but the boat to the shore. So in prayer we do not draw the mercy to ourselves, but ourselves to the mercy.

Matthew Henry

Financial Reports

MESSIAH LIGHTHOUSE CHAPEL

FINANCIAL REPORT

SECOND QUARTER

Receipts

Balance on hand, April 1, 1955.....	\$ 10.34
Chapel Offerings	627.46
Personal Offerings	147.40

Total balance and receipts\$785.20

Expenditures

Table	\$132.09
Utilities	115.41
Maintenance and Service	130.16
Car Expenses	16.13
Postage, Printing, etc.	15.97
Cuba Mission—Howard Wolgemuth.....	27.25
C. N. Hostetter, Jr.—Bible Conference..	30.00
Pastor's Offerings	70.08
Miscellaneous	31.06

Total expenditures\$679.97

Balance 6-30-55\$105.23

Gifts to Trustees' Fund: Ambassador's Class (Lighthouse Chapel) \$25.00; Wm. E. Geiger, \$25.00 Mr. and Mrs. L. Saltzman \$20.00; Margaret Bitner \$5.00; Joseph Goodyear \$7.52; Sr. Ladies Bible Class \$25.00; Mr. and Mrs. Jesse Haldeman \$10.00.

MESSIAH LIGHTHOUSE CHAPEL

FINANCIAL REPORT

THIRD QUARTER

Receipts

Balance on hand, July 1, 1955	\$105.23
Chapel Offerings	559.24
Personal Offerings	58.76

Total balance and receipts\$723.23

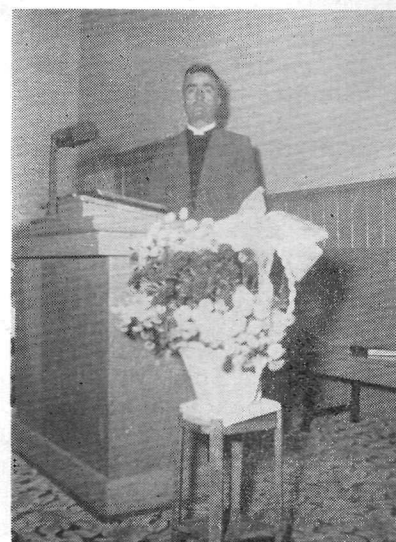
Expenditures

Table	\$157.40
Utilities	106.02
Pulpit Supply	35.00
Pastor's Offerings	56.67
Maintenance and Service	97.71
Repairs	27.15
Taxes	30.91
Coal	51.40
Foreign Missions	33.72
Car Expenses	74.80
Postage, Printing, etc.....	22.81
Miscellaneous	5.55

Total expenditures\$699.14

Balance 9-30-55\$ 24.09

Gifts to Trustees' Fund: Christ's Crusaders of Centre, Clinton, and Lycoming County \$200.00; Dr. Glenn Hoffman \$30.00; Joel E. Carlson \$15.00 Elizabeth Kanode \$25.15; Beulah Lyons; \$17.00; Grace Robb \$13.15; Messiah Lighthouse S. S. \$50.00; Mt. Pleasant S. S. \$50.00; J. S. Hoover \$5.00; Christ's Crusaders of Rapho District \$80.09; Ezra and Carrie Bert \$25.00; Mr. and Mrs. P. Bigham \$15.00; and the following classes of the M. L. Chapel S. S.: Sr. Ladies Bible \$50.00; Primary III \$12.33; Junior I \$5.00; Primary Division \$23.00.



Rev. Ray Sider, pastor of the recently remodelled Boyle (Ont.) Church reported in last issue.

CHURCH NEWS

Messiah Children's Home, Mt. Joy, Pa.

Greetings from Messiah Children's Home, in the name of the Wonderful Christ of Christmas and our Guide and Counsellor for the New Year.

Through the medium of the **Evangelical Visitor**, over a period of time, we want you to become acquainted with the entire family at the Messiah Children's Home, by individual or group pictures. If you are interested in gathering items of interest for your scrapbook, we suggest you collect these photos as they appear and at the conclusion you will have a full family picture of the Messiah Children's Home.

Today we want you to meet Sister Janet Walton. She is nineteen years old and has been a member of Messiah Children's Home circle since two years of age. Janet loves her Lord and has answered His call to serve as a worker in the Home for the past one and one-half years. Having been with the Home all these years she knows the place from attic to cellar and becomes acquainted with many children as they come and go as members of the family. Will you pray the Lord to direct Janet's life and continue to make it a blessing to the Home and the Church?

Bro. and Sr. James Pottieger have answered the call of the Holy Spirit to serve as Steward and Matron of the Home, and are doing a very efficient work. Bro. Pottieger, as a builder contractor, is filling a most important roll in the building project now in progress here at the Home, since he is taking the initiative and doing much of the work. A large amount of rock was encountered in excavating requiring much blasting to complete the work. The building is about ready for the brick veneering. Bro. Pottieger's son, also a contractor, with his men have laid up the foundation wall with no cost to the home, except a good hearty meal cooked by his mother, the Matron. Thanks to Bro. Pottieger for this act of charity done in the name of the Lord. Funds for this project approved by General Conference in the amount of \$18,000.00 are being received but the goal is a good way off. This we want to suggest as a prayer and wallet request as the Lord may lay it on your heart.

The M. C. H. family have recently given programs at the following churches: Carlisle, Stowe, Refton and Pleasant Valley. If your Pastor or Christ's Crusaders want this group to serve your congregation with a program contact the Pottiegers and they will be glad to make plans if possible.

The twenty-eighth annual meeting of the Messiah Children's Home was held at the Free Grace Brethren in Christ Church, Lykens Valley, Juniata and Mifflin District, Pa., Sunday August 28. Speakers were Bishop Lester Myers and Bro. Jesse Lehman who spoke to the children. The church was filled to capacity for both morning and afternoon services. A very liberal offering was received for the building fund, and the M. C. H. family and Board members present were royally entertained in the home of Bishop and Sr. Luke Keefer.

Dr. Workman, who has given sacrificial service to the Home for many years has gone to his eternal reward. We use this means to publicly express our appreciation for his service, to those who remain to sus-

tain this loss with us. Dr. Gates is now serving as our physician.

Bro. Paul Heisey of the Elizabethtown congregation has again as an annual feature, gave the entire M. C. H. family a delicious Thanksgiving dinner at the "Country Kitchen Diner." Thanks to Bro. and Sr. Heisey. God bless them real good for their thoughtfulness and sacrifice. The Elizabethtown congregation also provides the Christmas dinner.

One of our girls, Mary Davis, was in the hospital at Lancaster for a real serious operation. After a ten-day stay she is nicely recovered and again back to school.

Bobby Smith has an operation pending for his eyes. We pray this will be a blessing to him as he faces life.

This is the way of life at the Messiah Children's Home.

F. F. F.



Janet Walton

Five Forks, New Guilford District, Pa.

November 20 was child dedication for Paula Kay Hade and Brenda Mae Hock. They are both members of our Cradle Roll. The following Sunday we had the privilege to see three young ladies join us in church membership. Two of these ladies are the first members of their families to take this step and the other is a mother of two children who had her membership transferred from another denomination. We are happy to have them join us here at Five Forks.

On Dec. 11 we were privileged to have Bro. and Sr. Charles Engle, our missionaries from India with us. They spoke very interestingly about the work that is dear to their hearts. They also showed their pictures of their work and activities. We pray God's richest blessing upon them as they return to India.

On Christmas Sunday we plan to have a program by our Sunday school boys and girls. Continue to pray for us at Five Forks that we may ever be in God's will.

S. E. W.

Markham District

Visiting ministers with us during the summer months were Bishop E. J. Swalm, Bro. Robert Lehman, Bro. Elmer Steckley, Bro. Albert Cober and Bro. George Sheffer.

The Wainfleet Gospel Four presented a program of good Gospel songs, readings by Neale Sider, and the message by Walter Winger.

Visitors from Penna. were present for our fall love feast. Bro. John Climenhaga and load arrived for the Friday night service and stayed through till Sunday night bringing both the Sunday morning and evening messages, as well as some on Saturday. Other ministers with us for Saturday were Bishop Wm. Charlton and Bro. Ronald Lofthouse. Harold Scheidel of Kitcheners led singing and testimony meetings.

Sunday morning, October 30, was a special service when three young children were publicly dedicated to the Lord, after which Bishop Winger gave a message on the responsibilities of parents and the home.

On the third Wednesday night of each month, Bro. Roy Nigh with a group from Oak Ridges presented a program in the interest of raising money for the indebtedness on their church there. The offerings usually amount to two or three hundred dollars each month.

Our annual Bible conference on Nov. 13 and 14 was a time of spiritual refreshing as we listened to the messages of Bro. Romie Sider and Bishop Wm. Charlton on Sunday and Bro. Albert Engle, Bishop E. J. Swalm and Bro. Ronald Lofthouse on Monday. The Bertie Ladies Quartette was with us for Sunday and the Henderson Sisters for Monday.

Bishop Henry Ginder was with us for a two-week revival meeting November 21-December 4. There were some afternoon prayer meetings, also pre-sermon talks, some for the children and some in the interest of Home Missions, and Saturday nights were for the young people. About twenty children knelt at the altar for the first time; also, some young people and parents. We praise God for this manifestation of His convicting power. It was wonderful to hear the testimonies of those who received a definite experience of salvation. The closing service was saddened by the sudden home-going of Sister Ruth Stickley, the result of an accident on her way home from church at noon. We trust that this tragedy will be the means of bringing some who are not ready, to make preparation while there is yet time and opportunity.

M. C.

BIRTHS

"Children are an heritage of the Lord"

WITMER—Mr. and Mrs. Elvin Witmer of Bachmanville, Pa., members of Shenks Union Sunday school became the parents of Gary Lee, born September 30, 1955.

HOADLEY—Gerald and Hilda Hoadley, are happy with their first son, Geoffrey Wayne, born October 11, 1955, a brother for Ellen and Lynn.

SEARCY—Mr. and Mrs. James Searcy of Dayton, Ohio, welcomed a son into their home November 5, 1955.

LEHMAN—Mr. and Mrs. Clyde Lehman welcomed Nancy Jo, a daughter, December 18, a sister for Jean Louise, Carol Marie and Mary Ann.

LOFTHOUSE—Robert Lewis was born to Ronald and Marjorie Lofthouse Nov. 18, 1955 of 231 Gambie Ave., Toronto, Canada.

BROSEY—Mr. and Mrs. John Brosey, Lawn, Pa., announce the birth of a daughter Debra Jean on Nov. 25, 1955.

MCBETH—Rev. and Mrs. David P. McBeth, Massillon, Ohio welcomed Stephen Wesley into their home Dec. 13, 1955, a brother for Carol Jean.

KANODE—Mr. and Mrs. Avery Kanode Elizabethtown, Pa., are happy to announce the arrival of Fredia Lorraine Dec. 28, 1955.

HADE—Mr. and Mrs. Donald Hade of Waynesboro, Pa. announce the birth of Donald Carl, Jr. on Dec. 6, 1955, a brother for Maralee Ann. Mr. Hade is serving two years in I-W work at the Philadelphia State Hospital.

ZOOK—Bro. and Sister Clyde Zook, Talmage, Kansas welcomed into their family circle a son, Leon David, on December 25. Leon David is another member of the Cradle Roll of the Zion Sunday School.

SPARKS—Mr. and Mrs. Clarence Sparks, Elizabethtown, Pa., members of Shenks Union Sunday School announce the birth of a daughter, Beverly Corene, born November 20, 1955.

NISSLEY—Mr. and Mrs. Jay Nissley of Hershey, Pa., members of Shenks Union Sunday School, welcome Ruth Louise into their home, born July 18, 1955.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

LEHMAN-SCHNABLE—Miss Dawn Schnable, daughter of Ida Schnable, North Wales, and Glenn S. Lehman, son of Bro. and Sister Israel Lehman, Sellersville, were united in marriage Saturday, November 19. Glenn attended the Silverdale Sunday school. The marriage took place at the groom's home. The ceremony was performed by Rev. A. C. Rosenberger.

LEHMAN-WILSON—On Saturday Dec. 10, Miss Sylvia Wilson, daughter of Mrs. Clarence Mayall, Hatfield, and Wesley S. Lehman, son of Bro. and Sister Israel Lehman, Sellersville, were united in marriage in the Evangelical Congregational church, Hatfield. Wesley attended the Silverdale Sunday school. The ceremony was performed by the pastor, Rev. Paul Sieger.

POLLITT-ALLEN—On September 24, 1955 Miss Della Allen was given in marriage to Bob Pollitt, son of Bro. and Sr. Arthur Pollitt. The wedding took place at the Dayton, (Ohio) Brethren in Christ Church, with the pastor officiating.

OBITUARIES

"Blessed are the dead which die in the Lord."

RIDER—Alice G. Rider was born in Bachmanville, Pa., on November 10, 1891, a daughter of the late Franklin and Malinda Grubb Myers. She entered into rest on Saturday, December 3, 1955. She united with the Brethren in Christ at Shenks Union Church in 1952 and with her husband was a faithful attendant there. She is survived by her husband, Harrison S. Rider, three daughters, three sons and eleven grandchildren. The funeral services were held at Shenks Union Church in charge of Rev. John H. Martin assisted by Rev. Irwin K. Curry. Interment in the adjoining cemetery.

CLIPPINGER—Clarence H. Clippinger, aged 75 years, died Friday Oct. 21, 1955, at the home of his daughter Mrs. Clarence Rotz of Chambersburg.

He was a member of the Air Hill Brethren in Christ Church.

He is survived by two daughters, Mrs. Rotz and Mrs. Mervin Dangler of Chambersburg, and a son, Wayne Clippinger, of R. 4, also two brothers, Murry and Norman Clippinger.

Funeral services were held in the Air Hill church with the Rev. Harvey Musser and Norman Clippinger.

Funeral services were held in the Air Hill church with the Rev. Harvey Musser and Avery Musser officiating. Burial in the Air Hill cemetery.

ENGLE—Miss Grace V. Engle, seventy-two, Mt. Joy, Pa., died suddenly at her home Dec. 12, 1955. Born in Rapho township, a daughter of the late Rev. Eli M. and Elizabeth H. Engle she was a member of the Brethren in Christ church of the Manor Pequea District.

Surviving is one sister, Miss Anna Engle, of Wanezi Mission, Bulawayo, Southern Rhodesia, South Africa and a number of nieces and nephews.

Funeral services were held from the Nissley Funeral Home Mt. Joy, Pa. Dec. 15, 1955 with further services at the Cross Roads Church,

Florin, Pa. The Rev. Fredrick Frey, Bishop I. W. Musser and Rev. Harry Brubaker were the officiating ministers. Text Job 14:14. Interment in the Cross Roads Cemetery.

STICKLEY—Ruth Steckley, daughter of the late Bishop Peter Steckley, was born August 22, 1896 at Bethesda, Ontario and departed this life as a result of an accident, Sunday December 4, 1955, aged 59 years.

She was converted at an early age and was baptized and united with the Brethren in Christ Church in May 1909, where she remained a loyal member until her death.

She was married in December 1920, to Percy Cober of Gormley, who predeceased her on January 3, 1950. To this marriage were born four daughters; Marie, (Mrs. Ross Hoover, of Mt. Dennis); Agnes, (Mrs. J. Robert Lehman, of Mt. Joy, Pennsylvania); Velma, (Mrs. Henry Koop, of Willowdale) and Doris, at home.

On August 14, 1954, she was married to Peter E. Stickley of Almira, and was happily settled in her new home.

Ruth was a faithful member of her Church and delighted much in lending a helping hand in times of emergency and need, winning many friends by her acts of generosity and kindness. She was loved and appreciated by all who knew her.

There are left to mourn her loss, her devoted husband; her four daughters; six grandchildren; five sisters; six brothers; her stepdaughter, Mrs. Norman Jarvis, and three step-grandchildren, besides a wide circle of relatives and friends.

The accident was a sudden shock to the family and to the community. While driving home from church she lost control of the car, which turned over, throwing her out. She was rushed to a Toronto Hospital, where she passed away in about three hours.

The funeral, held in the Heise Hill Church, at Gormley, was in charge of Bishop Alvin Winger, assisted by Rev. Roy Nigh and Rev. Wm. Vanderbent. Interment was made in the adjoining cemetery.

MOORE—Jesse Moore was born June 30, 1883, and died at his home in Wainfleet, Ontario, December 7, 1955 at the age of seventy-two years.

He was united in marriage to Lydia Florence Sider in February 1910. To this union were born four sons and four daughters.

Bro. Moore was converted in a revival held by Bishop J. R. Zook in the Wainfleet Church. He was baptized and united with the Brethren in Christ Church, to which he remained a faithful member until his death.

Funeral services were conducted in the Wainfleet Brethren in Christ Church, with Bishop Edward Gilmore in charge, assisted by Earl M. Sider and John Sider. Text Psalms 116:15. Burial was in the Maple Lawn Cemetery.

HEISEY—Annie S. Heisey, wife of Bro. Abram M. Heisey passed away Dec. 17, 1955 at her home, Manheim, Pa. She was seventy-three years of age.

She was born in Rapho Twp. the daughter of the late Frank and Barbara Shelley Heistand. She was converted at an early age and was a member of the Brethren in Christ Church until her death.

She was a devoted and earnest Christian all her life. She was not able to go the last few years regularly and endured quite a lot of physical suffering. She had a desire to depart and to be with Christ.

Surviving is her husband and three daughters; Barbara wife of Rufus Kover, Manheim; Mabel, wife of John Snaveley, Bareville, and Amanda at home; nine grandchildren and four great-grandchildren.

Also surviving are four sisters.

Funeral services were held, Dec. 20, 1955, at the Mt. Pleasant Brethren in Christ Church with Bishop J. T. Ginder and Rev. Graybill Wolgemuth conducting the services. The text that was used was Rev. 14:13.

Interment in the Mt. Pleasant cemetery.

SHONK—Mrs. Katie L. Shonk was born March 20, 1872 in East Donegal Township. She passed away on November 10, 1955 at the age of 83 years, at the home of her son, Bro. and Sr. Amos G. Shonk, Manheim, Route 2.

Sister Shonk was converted at an early age and later joined the Brethren in Christ Church and was a faithful member until she went on to be with her Lord. She was a devoted and loyal member of the Mt. Pleasant congregation. Hers was a sunny disposition.

Surviving are two sons: Harry G., Manheim, Pa., and Amos G.; a daughter, Bertha, at home; seven grandchildren, and a sister, Mrs. Emma Martin, Newville, Pa.

Funeral services were held November 13, 1955 in the Mt. Pleasant Brethren in Christ Church.

The Pastor, Rev. Graybill Wolgemuth, was in charge of the service. Bishop Henry Ginder brought the message, assisted by Rev. C. H. Meyer.

Interment in Ruhl's U. B. Church Cemetery.

BOYER—Susanna Whisler was welcomed into to the home of Samuel and Susanna Whisler, on October 8, 1877 in Ashland Co., Ohio. She was fourth in the family of ten children. Her father and mother and five brothers and sisters, have preceded her in death. Remaining to feel their loss are Kathryn, Tracy, and Charley, all of Dayton, Ohio, and George of Abilene, Kansas also a sister-in-law, Elsie Whisler of Dayton.

A devoted and loving husband remains, to whom she was united in marriage, December 24, 1896. A more beautiful married life could scarcely be found. Of the three children who came to bless their home, the baby Samuel was taken at the age of two years. The oldest son, Clarence, and wife Ethel live in Dayton, and daughter Rozella and husband Ohmer Herr live near Englewood, Ohio. Clarence's sons, William and Ernest Boyer and families in California and Paul in France, together with Rozella's children, Samuel Herr and family of Buffalo, New York, Grace Herr Holland and husband in Africa as missionaries, Ruth Herr at Greenville College, and Paul at home, are the seven grandchildren. There are also seven great-grandchildren, and many nieces and nephews.

At the age of eighteen Susie was converted, turning her back on the world forever. "From now on," she said, and, "tomorrow morning I'm going to put on the covering." A little later, in March, 1896, she was baptized and joined the Brethren in Christ Church. Some time later she experienced that deeper work in her heart that removed the inner foe, self, and filled her with God's Holy Spirit.

In 1912, Sister Susie, as she was lovingly called, shared the burden and call to mission work in North Dayton where they were in charge of the mission for thirty-four years. Here, with her husband she labored faithfully, as she did wherever she was, not only with her hands but with her heart. The Mission family, as the people of the congregation were lovingly called, were on her heart, and even after her health began to fail, she was still seeking the lost, and by prayer and visitation carried another neighbor family to Jesus.

Her unselfish interest and prayers included not only a wide circle of friends, but concern and prayers for her husband, children, grandchildren, brothers and sisters. "I am so anxious that the grandchildren keep in the narrow way," one of her last remarks before the operation, expresses her true soul burden.

She sweetly passed away at 10:55 p.m., December 8, 1955, at the age of 78 years and two months.

When she left her home for the hospital, she said, "You can tell them I have the victory."

During the last week in the hospital there was a definite affront of the Enemy for about twenty-four hours, during which time she prayed almost constantly. At the end of that time she said, "The victory's won." After that there was rest and peace and expressions of longing to go and be with Jesus. "Let me go, oh please let me go," she would say time and again. "It will be wonderful when I can go and be with Jesus." On the day before she died she mentioned the Blood and among her last spoken words to her husband were, "Glory, I have the victory."

Funeral services were conducted Sunday P. M., December 11, 1955, at the Dayton Chapel by Eld. William Engle, Bishop Carl J. Ulery, and Alfred Gray; also at the Fairview Church by Bishop M. L. Dohner, Bishop H. H. Brubaker, and Eld. Orville B. Herr. Interment was in the Fairview Cemetery.

It's evening and time to come home;

You have labored and done your best.

The sun has been fierce in the white harvest field;

Come home, my daughter, and rest.

The sheaves are perishing fast.

Your heart was wrought with pain,

You felt my boundless concern

To bring in the perishing grain.

My passionate love you bore,

The lambs you helped me to find,

The sheep are lost on hill and plain,

You sought them, they are mine.

I want you in Heaven with me;

Your work some other should take,

With meaning should answer, "Here, Lord, send me,

I'll do it for Jesus' sake."

The heart ties I sever will bleed.

The loss will be great and deep.

But I will heal and comfort and bless

If they will My comfort seek.

I'll fill with rest and content

The empty lonely ache

Of husband, child, and friend,

The heart I have caused to break.

So trust Me, you ones who remain,

My plan is perfect and right.

I never make a mistake

It always leads to the light.

—A. Rozella Herr



Associated Mennonite Seminaries Plans Discussed

Plans for uniting efforts in theological education through the proposed Associated Mennonite Biblical Seminaries were reviewed in a two-day conference convened at the Atlantic Hotel in Chicago, December 21 and 22.

The preliminary decisions of the investigating committee were reviewed and the proposed plan of cooperation was examined. General approval of the proposed plans in principle were voiced. The problems associated with the selection of a site as the location for the project were deliberated.

Conference sessions were directed by a steering committee composed of Arthur S. Rosenberger, Chairman of the Board of the Mennonite Biblical Seminary; S. F. Pannabecker, President of Mennonite Biblical Seminary; Nelson Kauffman, Chairman of the Board of Education of the Mennonite Church; Paul Minninger, President of Goshen College Biblical Seminary; and C. N. Hostetter, Jr., Chairman of the Mennonite Central Committee, who served as presiding officer for the conference.

In addition to the steering committee, nineteen other representatives from the General Conference of the Mennonite Church of North America and seventeen from the (old) Mennonite Church participated in the conference. The Brethren in Christ Church was represented by Erwin W. Thomas, Manager of the E. V. Publishing House. Other attendants authorized to observe and report were Reuben Short, Moderator of the Evangelical Mennonite Church; A. P. Toews, Missions Secretary for the Evangelical Mennonite Brethren; and Henry H. Janzen, Moderator of the Mennonite Brethren Church.

The meeting voiced general support for Mennonite cooperation in theological education and urged to continue negotiations toward the establishment of Associated Mennonite Seminaries.

Due to the growing internal tensions in Jordan the MCC workers have moved from Jericho to temporary quarters in Jerusalem. On Sunday, Dec. 18, Akron, Pa., MCC offices received a cable from Ernest Lehman, director in Jordan, informing that the MCC house in Jericho had been looted and the warehouse burnt. However, none of the workers were injured.

Further details will be released later. The temporary mail address is MCC, Jerusalem, Box 188.

Remember our workers in prayer as they serve in this center of uprisings and tensions.

One Year in Tokyo

The story of MCC's first year in Tokyo centers around young Japanese. Yoshitaka Kiyona, a senior in the School of Pharmacy of Tokyo University, came to the Center as an interpreter. The Wingerts were able to interpret for him the love of Christ and Kiyona-san has now dedicated his life to Christian service.

Tohoro Ishii came to stay at the MCC Center while he attended Tokyo University. He too became a believer. Then Keiko Miyohara came. Her Communist re-married

mother made her home life in Hagi impossible, so this 16 year old girl left her home and came to Tokyo. Finally she came to MCC.

The handyman and carpenter at the MCC compound is Genzo Arai, a mature Christian who offered to give his services free.

These four young Japanese Christians with the Norman Wingerts and Melvin Gingerichs compose the present MCC family. They and other young Christians or earnest seekers have a regular Sunday evening Bible Class. And there is seldom an evening when there is not a new attendant who introduces himself by, "I have come to learn about Christianity."

A second project is the daily milk distribution at Ueno. Every evening for six months two to six MCC folks give hot milk to an average of 150 homeless people. Ueno is the downtown railroad station, and the haunt of Tokyo ragpickers. The broad stone steps of the park entrance and the cement sidewalks of the underpass are their bedrooms, and spread-out newspapers their beds. Mornings they melt away to tramp the streets of the world's third largest city; evenings they return "home" with their hundred yen (thirty cents) worth of paper and rag treasures. When the weather is bad, they don't eat, and when cold they sleep cold. Many of them are tough and hard, both in body and in character.

The regularity of the MCC ministrations to these people has developed a confidence among the ragpickers. It is an opportunity for the young MCC Christians to witness to the love of God by word and deed.

Missions Abroad

India

General Superintendent: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. William R. Hoke

Saharsa Mission: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. William Hoke, Misses Esther G. Book, Evelyn Bohland, Beulah Arnold, Mary B. Stoner

Barjora Mission: P. O. Tirbeniganj, via Murganjanj, N.E. Railway, District Saharsa, Bihar, India, Misses Ruth E. Book, Mary J. Shoalts, Erma Hare

Madhipura Mission: P. O. Madhipura, N.E. Railway, District Saharsa, Bihar, India. Dr. and Mrs. George E. Paulus

Banmankhi Mission: P. O. Banmankhi N.E. Railway, District Purnea, Bihar, India. Rev. and Mrs. Allen S. Buckwalter, Rev. and Mrs. Joseph B. Smith

Purnea Mission: P. O. Purnea, District Purnea, Bihar, India, Rev. and Mrs. Charles E. Engle, (now on furlough)

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India. Rev. and Mrs. A.D.M. Dick

Africa

General Superintendent—P. O. Box 711, Bulawayo, Southern Rhodesia: Bishop and Mrs. Arthur M. Climenhaga

SOUTHERN RHODESIA

Rev. and Mrs. David Climenhaga, P. O. Box 711, Bulawayo, Southern Rhodesia

Bulawayo Outstations, P.B. 101 M, Bulawayo, Southern Rhodesia: Rev. and Mrs. Fredric L. Holland

Matopo Mission, P.B. T. 191, Bulawayo, Southern Rhodesia: Rev. and Mrs. Alvin J. Book, Rev. and Mrs. Ira M. Stern, Miss Mary H. Brenaman, Miss Velma R. Brillinger, Miss Mary C. Engle, Miss Nancy J. Kreider, Miss Dorothy M. Martin, Miss Eva Mae Melhorn, Miss Edna Switzer

Mtshabezi Mission, P.B. 102 M., Bulawayo, Southern Rhodesia Station: Rev. and Mrs. Glenn C. Frey, Miss Lois P. Davidson, Miss F. Mabel Frey, Miss Ruth T. Hunt

Outstations: Rev. and Mrs. Chester F. Wingert

Mtshabezi Mission Hospital, P. B. 101 M., Bulawayo, Southern Rhodesia: Dr. R. Virginia Kauffman, Miss Martha L. Lady

Wanezi Mission, P. B. S. 129, Bulawayo, Southern Rhodesia

Items from the News

Chicago's Moody Bible Institute will convene its 50th annual Founder's Week Conference in February.

The week-long conference, January 30-February 5, marks the 119th anniversary of the birth of the Institute's founder, Dwight L. Moody.

Some 15 outstanding speakers from all parts of the continent will be heard during this golden anniversary week. These include: Dr. Frank E. Gaebelein, Dr. Wilbur M. Smith, Dr. William Fitch, Dr. Robert G. Lee, Dr. Joseph P. Free, and Dr. Kenneth S. Wuest.

Many other distinguished speakers will be heard and there will be special music throughout the week.

More than 3,000 alumni are expected to attend the homecoming celebration on Tuesday, January 31, slated as Alumni Day. A missionary symposium is scheduled for Thursday afternoon, February 2.

Graham Reports on Britain, Moves U.S. Headquarters

Evangelist Billy Graham, returning to America from a five-week speaking tour in England, told newsmen that he found a "great spirit of religious revival" among university students in Britain. He also noted "an awakening to the perils of Communism and a new sense of pessimism."

During his week-long crusade at Cambridge University, more than 400 students made "decisions for Christ." Graham

Station: Rev. and Mrs. J. Earl Musser, Miss Anna R. Engle, Miss Miriam L. Heise, Miss Mary E. Heisey, Miss Anna R. Wolgemuth, Bishop and Mrs. Jesse F. Lady, Mr. Joseph Ginder, Miss Rhoda Lenhart

Outstations: Rev. and Mrs. George E. Bundy

NORTHERN RHODESIA

Macha Mission, P.B., Choma, Northern Rhodesia

Station: Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Ruth E. Hock, Miss Fannie Longenecker, Mr. Donald Zook, Rev. and Mrs. David Climenhaga

Hospital: Rev. Dr. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman

Nahumba Mission, P.O. Box 173, Choma, Northern Rhodesia: Rev. and Mrs. H. Frank Kipe

Sikalongo Mission, P.O. Box 131, Choma, Northern Rhodesia: Rev. and Mrs. A. Graybill Brubaker, Miss Anna L. Kettering, Miss Gladys I. Lehman, Kathryn Hossler

Japan

11 Higawara, Hagi City, Yamaguchi, Japan: Rev. and Mrs. Peter A. Willms, Mr. and Mrs. Doyle Book

Cuba

Cuatro Caminos, Habana Province, Cuba; Mr. and Mrs. Howard Wolgemuth

Missionaries on Furlough

Sr. Effie Rohrer, 2421 Oneida St., Pasadena 10, Calif.

Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

Miss Florence Hensel, 2001 Paxton St. Harrisburg, Pa.

Miss Lula Asper, c/o Norman Asper, R. 2 Harrisburg, Pa.

Rev. and Mrs. Lewis Sider, 2001 Paxton St. Harrisburg, Pa.

Miss Elizabeth H. Engle, Bausman, Pa.

Rev. and Mrs. Arthur Pye, Wainfleet, Ontario

Rev. and Mrs. Charles E. Engle, c/o Walter Martin, Route 3, Elizabethtown, Pa.

Rev. and Mrs. Roy Mann, Box 165, Mountville, Pa.

Rev. and Mrs. Elwood Hershey, Route 3, Troy, Ohio

Anna Graybill, R. 2, Hershey, Pa.

preached four times at Oxford University and won 350 more for Christ. Nineteen colleges and universities in England, Ireland and Scotland listened to the Cambridge meetings by means of telephonic relays.

Graham who has been in Washington very much in recent years and has had a part of his evangelistic team headquartered there, finally has moved his entire coterie of assistants to Washington and will call it headquarters from now on. He and his associates occupy a suite of six rooms on the seventh floor of the Pennsylvania Building, Pennsylvania Avenue at 13th Street, N.W. Jerry Beaven, executive secretary, will be in charge of the evangelistic headquarters. For several years, the team has headquartered in Minneapolis, Minnesota and Dallas, Texas, with Billy Graham Evangelistic Films (including a staff of 55) located at 2627 Connecticut Avenue, N.W. Eventually, some 150 employees, doing radio and television work for the evangelist, also will be headquartered there.

Freedom of Religion Assured by Canadian High Court

Absolute freedom of worship, assembly and conscience was assured all Canadians in a unanimous ruling handed down by the Supreme Court of Canada. The court victory was won by Jehovah's Witnesses but all religious groups in the Dominion have the same rights.

The court's decision upheld a damage action brought by a member of the sect against three Quebec policemen who broke up a religious meeting in his home. It was awarded Eymier Chaput \$2,000 and called the police action unlawful, illegal and criminal.

Canada has no official state religion, the court said, and no religious group may impose its will on a minority. Police officers have no right to interfere with religious gatherings except to prevent an infraction of the law.

Justice Robert Taschereau, a Roman Catholic, wrote in the court's opinion: "It would be distressing to think that a majority might impose its religious views upon a minority and it would also be a shocking error to believe that one serves his country or his religion by denying in one province to a minority the same rights which one claims for oneself in another province." The police officers' defense had claimed that they were only obeying the orders of their superiors and had therefore acted in "good faith."

Canadian Municipalities Union Upholds Hutterite Curb

Despite an impassioned warning that the rights of one religious group cannot be restricted without restricting the rights of all, the Union of Manitoba Municipalities has reaffirmed its demand for restriction of the rights of Hutterites in that province.

For the second time in two years delegates gave overwhelming support to a resolution calling upon the provincial government to forbid Hutterites to set up new colonies within 40 miles of existing ones and to limit the holdings of a colony to 10 to 15 sections depending on the nature of the soil and local conditions.

This reaffirmation quickly drew comment from Christians who cannot conscientiously accept any concept of political restraint on religious freedom.

Confidence that the curb would eventually be removed was expressed editorially in the **Mennonite Observer** which predicted: "The resolution is doomed to failure, for leading members of the Manitoba cabinet will oppose any attempt to impose a curb on Hutterite colonies. If a bill comes in it will have to be a private member's bill."

(Hutterites are known for their thrift, general prosperity, remarkable farming skill and their strict adherence to the most extreme simplicity of living, but the sect's

beliefs have involved it in many difficulties with local governments in both the U.S. and Canada.)

Bible centered worship material for the observance of the World Day of Prayer, February 17, is available from the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. Posters and worship booklets are available. There is no charge for the material but a free will offering is encouraged to help cover the cost and assist with the work.

NATIONAL ASSOCIATION OF EVANGELICALS
108 North Main Street Wheaton, Illinois

Please send the following World Day of Prayer materials. (Indicate number needed.)

—Advertising Posters
—Worship Booklets

Name _____

Address _____